CHINA BULLETIN

of the

FAR EASTERN OFFICE

Division of Foreign Missions, NCCC/USA

475 Riverside Drive, New York 27

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Vol. XI, No. 1 January 2, 1961

Francis P. Jones, Editor Wallace C. Merwin, Executive Secretary

THE MANIFESTO SIGNERS

I have had occasion recently to check up on the original forty signers of the Manifesto put out by Chinese Christian leaders in 1950. On many of them there has been nothing in the news for several years, and what news we have is often just rumor rather than confirmed fact. But the picture, as nearly as we can work it out today, is as follows:

Three of the forty have been reported dead. They are Methodist Bishop Z. T. Kaung and Baptist leader T. C. Bau, both of whom maintained their church position until the time of their death, and Disciples leader Luther Shao, whose reported suicide under accusation has not been confirmed.

Twelve others have been accused at one time or another. One of them, Methodist Bishop W. Y. Chen, spent five years in prison. Three apparently were able to recover their good standing: T. C. Chao, Lu Chih-wei and Chester Miao. One, Peter Wang of Canton, escaped to Hong Kong and the West. The other seven, as far as we know, are still under a cloud. They are: Lucy Wang, Wang Tzu-chung, Francis Wei, Kao Feng-shan, H. H. Tsui, James Chen, and Marcus Chen.

Four have not been heard from since, probably because after their positions in church institutions were abolished, they no longer figured as Christian leaders. These are: the doctors Wang Chi-ming and Liu Wei-ch'eng and the educators Tan Jen-mei and Fang Shu-hsuan.

Fourteen still figure from time to time in the news, and so seem to have maintained their position as Christian leaders: YM secretaries Y. T. Wu, Kiang Wen-han, Liu Liang-mo and Y. C. Tu; YW secretary and officers Cora Deng, Sun Wang Kuo-hsiu and Ling Yu Hsiu-ai; Tien Feng editor Lin Yung-wu; and the following church leaders - Lutheran Ai Nien-san, Methodists George Wu and K. K. Hsiao, Baptist Ch'i Ch'ing-ts'ai, and Anglicans Cheng Chien-yeh and Chao Fu-san.

Seven have just dropped out of sight: Chao Kuang-hai, Hu I-yun, Yang Hsiao-p'eng, Hsiung Chen-p'ei, Li Chao-huan, P'ang Chih-hun and Samson Ding. At least the last named, Samson Ding, has probably retired because of age, and that may also be the reason why some of the rest of them have not appeared in the news. After all, the ten or eleven years that have elapsed since most of us missionaries left China is a long enough time to have brought about a very natural turnover of considerable extent in church leadership. However, all of these seven except Hu I-yun and Samson Ding were in the 1954 Peking Conference.

It is interesting to note that signing the Manifesto did not save Bishop W. Y. Chen from

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Overseas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

imprisonment, and that on the other hand Anglican Presiding Bishop Robin Chen, who would not sign the Manifesto at first, but who later became active in the Three Self Movement, did not apparently incur any penalty for his early refusal to cooperate.

A later campaign worked for signatures to this Manifesto from every Christian church member, and in 1958 a total of over four hundred thousand signatures were reported.

"THE BANNER OF VICTORY, THE BANNER OF UNITY!"

In view of the widely publicized discord between Russia and China in the recent Communist meeting in Moscow, the editorial on the subject of that meeting's findings in the People's Daily for December 7 is of special interest. The editorial begins by referring to two "creative Marxist Leninist program documents" published in 1957, the Declaration and the Peace Manifesto, and points out how the international situation has improved since then for the Communist cause, with the world capitalist system "undergoing a profound process of decay and disintegration."

The statement put out by the Moscow meeting of 1960 included the Chinese contention that "the nature of imperialism will never change and therefore as long as imperialism exists there will always be soil for aggressive wars." It went on to denounce the "arms expansion and war preparations by U.S. imperialism," but considers that the capitalist world is now so weak that "the attempts of the imperialist aggressors to start a world war can be curbed."

A paragraph in the editorial about dissensions within the Communist camp is of interest: "In order to safeguard the international unity in their own ranks, a unity built on the ideological foundation of great Marxism-Leninism, the communists of all countries must resolutely oppose revisionism which departs from Marxism-Leninism, especially Jugoslav revisionism. Revisionism remains the chief dangerous trend in the international communist movement. At the same time, a firm struggle must also be waged against the tendencies of dogmatism and sectarianism which are a severance from reality and the masses, and which could become the main dangerous trend at one stage or another in the development of individual parties." (The revisionists are named but not the dogmatists and the sectarians. I wonder what the object of this second warning was.)

It is generally supposed that the Chinese delegates at the meeting were demanding a more bellicose stand than Khrushchev wanted. If so, the latter gained at least a paper victory, for the editorial accepts the Russian point of view by saying, "No socialist country or any communist party has ever held that the victory of socialism required war between states. Hence, the socialist countries have steadfastly pursued a policy of peaceful coexistence and peaceful competition with the capitalist countries, a policy that enjoys unanimous support of the communist parties and peoples of the whole world."

The editorial concludes by hailing the 1960 statement from Moscow as the authoritative program of communist action, along with the two 1957 statements, and pledges Chinese Communist support. "As in the past, the Chinese Communist Party pledges to abide by the agreements we have reached in unanimity with our fraternal parties, and will resolutely carry to completion the struggle for the realization of the goals laid down in our common documents."

A VISIT TO THE SHEXIAN COMMUNE

David Crook, who teaches in the Institute of Foreign Languages in Peking, spent three or four weeks in the summer of 1960 in the Yangyi People's Commune in Shexian - Shehsien in the Wade spelling. When he returned to the Institute in the fall, he made a tape recording of his account of the summer, and apparently sent a copy of the tape to J. G. Endicott, who reproduces it in his Canadian Far East Newsletter for November. Shexian is in the very southern tip of Hopei Province, an area affected by the drought referred to under General News. He says "At the beginning of the year there was no rain for 200 days." This was a serious matter for the planting of cotton or corn, the two chief crops of that region. "When you sow cotton," he says, "the ground needs to be moist. But instead of that, when sowing time came around, the ground was dry as a bone. So they mobilized their whole labor force to solve this contradiction. They dug new irrigation channels, they pumped water uphill from reservoirs, but above all they carried water. They carried it for miles - in some cases as far as ten miles. And they used every

conceivable type of vessel to carry it in. Some of the girls even used their chamber pots. They guaranteed that every single hole for every single cottonseed would have its quota of water. And they did it. The result is that this year's cotton crop - which they've just begun to harvest, by the way - will be the best and biggest they've ever had."

This rosy propaganda rather obscures the fact attested by Chou En-lai's own statement that agricultural production this year has taken a bad slump. And so one wonders if a later paragraph describing the wonderful food in the commune canteens is equally one-sided and biassed. He admits that there was grumbling against them, but claims that this grumbling all came from "former landlords and rich peasants". And after the food improved it was better than the people had ever had at home. "There wasn't a housewife in the county who could come within a mile of it."

This tape recording was made for the use of his students, as practice in English. (This method obviously has its advantages. Why bother with the masters of English prose when by a judicious use of modern fiction you can combine political doctrination and at least a certain familiarity with English idiom?)

BOOKS ABOUT CHINA AND THE CHINESE

Mrs. Ellen Li Juan, who now lives in San Francisco, has written under the title Intangible Inheritance (Pageant Press, 1960) a biography of her father, the Rev. Y. M. Lee (1870-1951), one of the pioneer ministers of the Sheng Kung Hui (Anglican Church) in Central China. He was the author of one of the hymns in Hymns of Universal Praise, "I Am a Pilgrim Here".

Dr. Ren-chi Chang, a Professor of Sociology at Tuskegee Institute in Alabama, has written Pre-Communist China's Rural School and Community (Boston: Christopher Publishing House, 1960. $3.75), dealing with the Kiangsi Rural Welfare Service.

Clayton Chu has compiled a three volume work entitled American Missionaries in China: Books, Articles and Pamphlets Extracted from the Subject Index of the Missionary Research Library. It is published by the Harvard University Press (1960, $15.00), and is the second in their series of Research Aids for American Far Eastern Policy Studies.

William Theodore de Bary and others have compiled a volume Sources of Chinese Tradition (Columbia University Press, 1960. $7.50). Dr. Frank Price describes its contents as "valuable source material for students of Chinese history, in English translation."

Hu Chang-tu and others have compiled an encyclopaedic survey entitled China, Its People, Its Society, Its Culture (HRAF Press, New Haven, 1960. $10.00).

William Watson has written on Archaeology in China (London: Max Parrish, 1960. 52/6). The book is composed mostly of photographs, 146 of them, from the paleolithic age down to the Han Dynasty.

Not about China, but about Chinese in Singapore is a book by Barrington Kaye: Upper Nanking Street, Singapore: A Sociological Study of Chinese Households Living in a Densely Populated Area (Singapore: University of Malaya Press, 50/).

MISSIONARY NEWS

The Taiwan Mission of the Christian Reformed Church has just published, in 1960, a Psalter Hymnal, containing 147 hymns, three credal statements (the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort) and their church ritual. As far as I can see the book does not embody any original material unless it is in the ritual section: Hymns 1-52 seem to be all taken from the metrical psalms put out by the Reformed Presbyterian Church in South China; 53-147 are from the Hymns of Universal Praise; and the three credal statements from the volume Confessions, Catechisms, and Church Councils as translated by Christopher Tang and published by the Board of Founders of Nanking Theological Seminary and the Council on Christian Literature for Overseas Chinese. The ritual includes forms for infant and for adult baptism, for confirmation (or public profession of faith), and for the Lord's Supper. The hymnal is a staff

edition and well printed.

We have still not received a statement direct from Mrs. Lapwood about her visit this past summer to China, but one of her LMS friends writes about the joy she experienced through hearing about Mrs. Lapwood's "visit to North China, at the invitation of the Government. Her daughter Joan aged 16 was included, and together they spent ten weeks this summer going everywhere freely in Peking, Tientsin, Shanghai, Manchuria and the Northwest, and using freely a cine-camera. I went to their home in Cambridge as soon as they returned, and saw about one fifth (all the ones of personal friends) of their pictures, all in color, and mostly showing old friends in their own homes. It was all very moving, and Nancy shared so much and so vividly that it seemed as though I too had been back again. My prayers have been enriched with a fresh supply of understanding love."

Mrs. W. B. Cole, veteran Methodist missionary in the Hinghwa Conference, Fukien, died at her home in Arnold, Missouri, on November 14.

Free Methodist missionary James H. Taylor had a letter recently in the China Post, English language daily in Taipei, protesting the sentencing of editor Lei Chen. He apologizes for intruding into a Chinese political question by saying that his grandfather and his father both gave their lives in China, and his son and grandson were both born in China (His son, James H. Taylor Jr. is superintendent of the Free Methodist Mission in Taiwan), and therefore he cannot help but be profoundly concerned by whatever affects China. The letter was subsequently translated into Chinese and published in the Hong Kong China Weekly, as part of an article discussing the Lei Chen case.

GENERAL NEWS

Atushi is the capital of the Kezlesu Khalkas Autonomous Chou in the far west of Sinkiang. Atushi is a new city quite near the ancient Kashgar, and evidently a much liver town, to judge by a Peking despatch of November 20. It now has a population of "tens of thousands", mainly of the Khalkas and Uighur nationalities, and can boast a cinema, a bank, a post office, a book store and an exhibition hall. Electricity is supplied by a hydraulic power station. There is also a hospital. There are ten middle schools in the chou, and now limited facilities for higher education are being planned.

One of the larger sects of Tibetan Buddhism is the "Yellow Sect", founded by Tsong Ka-pa. The present leader of that sect, his ninetieth successor Gahdan Tsripa Thubten Kunga, recently granted an interview in Lhasa to a Hsinhua reporter. He expressed his satisfaction with Communist control of the country, and denied the "slanders by reactionaries abroad" that there is no religious freedom in Tibet. Referring to the nearby Jokhan and Ramogia monasteries he said, "They are as brightly lit by Buddhist lamps as ever in the past."

Chen Hsiao-wen has an article in the November 7 China Weekly on "This Year's Natural Disasters on the Mainland." Quoting mostly from the Peking People's Daily, he shows how there have been unprecedented natural disasters during the year 1960: drought, flood and insect pests. Along with these disasters of natural origin he lists also overgrowth with weeds as a disaster resulting from human neglect. (Undoubtedly drought in some places and floods in others have been very serious in 1960, but it may be doubted whether they were as serious as the mainland press has pictured it. One gets the impression that the communists have over-emphasized these calamities as an alibi for their own failure to achieve a "great leap forward" in agriculture. For as we have already pointed out, Chou En-lai has admitted to Edgar Snow that 1960 grain production is below both 1958 and 1959.)

Peking Medical College--the old PUMC--has graduated its first Tahur. The Tahurs are a small tribe in Inner Mongolia, total population of the tribe less than 54,000. More than a hundred students from various minority tribes have graduated from this College during the past two years. The Hsinhua news item adds, "Tuition, board and lodging and other expenses of the minority students at this College are entirely financed by the state."

An exhibit of Chinese books published on the mainland was shown in Hong Kong in the week ending November 23. Communist literature naturally was a prominent part of the exhibit, but there were also Chinese classics, translations of foreign literature, etc. There is no mention of any religious literature.

Staff members of the Chinese Academy of Sciences have "tempered themselves" through physical labor and helping rural production during 1960. There were 120 of them who were assigned to farm work for the entire year. "In the past nine months, they each averaged 220 working days. They learned to plant and harvest crops and do many other kinds of farm work." This experience was considered necessary for them, for they were mostly "young intellectuals", with "little knowledge of the attitudes and experience of the workers and peasants."